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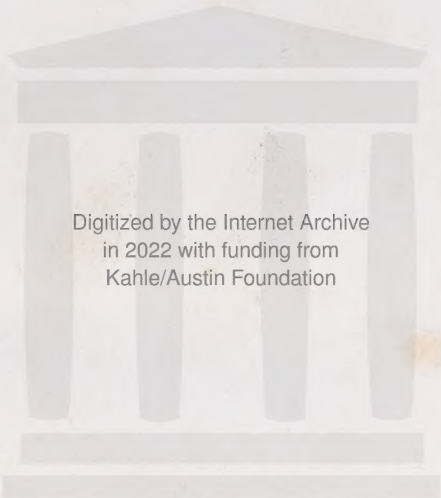
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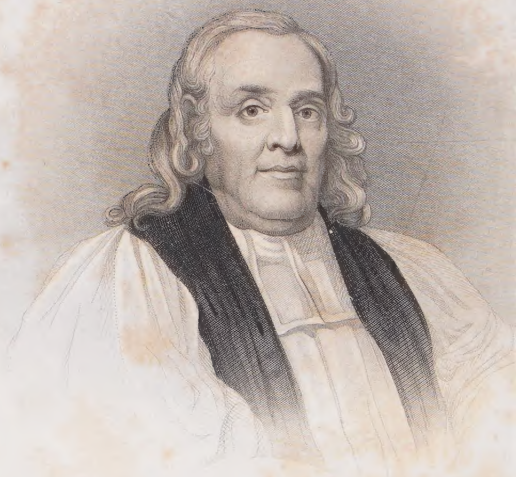
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THE REV. THOMAS JOHN CLAGGETT, D. D.

BISHOP OF MARYLAND

THE LIFE

OF

BISHOP CLAGGETT,

OF

MARYLAND.

BY

JOHN N. NORTON, A.M.

RECTOR OF ASCENSION CHURCH, FRANKFORT, KENTUCKY; AUTHOR OF THE
"FULL PROOF OF THE MINISTRY," "ROCKFORD PARISH,"
"LIFE OF BISHOP DEHON," ETC., ETC.

"Bishop Claggett, so far as I know and believe, entertained sound views
of the Gospel, and was a truly pious man."

BISHOP MEADE.

NEW YORK:

General Protestant Episcopal S. School Union,
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TO
THE HON. EZEKIEL F. CHAMBERS,
OF CHESTERTOWN, MARYLAND,

Who, for half a century, has been a leader in the counsels of that Diocese, and, for five-and-twenty years, a prominent member of the General Convention of the Church ; and during all the time, has in every way been foremost in activity in good works, in his own parish, neighborhood, district, and section of the State ; and who has been a staunch advocate and supporter of the Sunday School Union, from the first day of its existence until now, — this memoir of the earliest Bishop of Maryland is respectfully inscribed.

"How oft the Bishop's form I see,
And hear that thrilling tone
Demanding with authority
The heart for God alone!—
Again I kneel as then I knelt,
While he above me stands,
And seem to feel, as then I felt,
The pressure of his hands.

"The solemn ceremonial past,
And I am set apart
To serve the Lord, from first to last,
With undivided heart;
And I have sworn, with pledges dire,
Which God and man have heard,
To speak the holy truth entire,
In action and in word.

"O THOU who in THY holy place
Hast set Thine orders three,
Grant me, THY meanest servant, grace
To win a good degree;
That so replenished from above
And in my office tried,
THOU mayst be honor'd, and in love
THY Church be edified!"

REV. WM. CROSWELL, D. D.

P R E F A C E.

THE writer has sometimes been afraid that the rapid succession in which these little volumes have followed each other from the press, might convey the impression that they have been hastily and carelessly prepared. Such is by no means the case. For fourteen years he has been collecting materials for this series of biographies, and several of them were written before one had been given to the world.

He would not venture to offer to his readers crude and ill-digested compositions, thrown off in haste, during hours of idleness; but he frankly acknowledges, that whatever may be the defects in these efforts of his pen, they have cost him no little trouble, and that he has written them as carefully and correctly as he could.

It is but an act of simple justice to a most faithful man and diligent antiquarian, to use the present opportunity for stating, that Mr. Ethan Allen, of Baltimore, has been engaged in good earnest in compiling and preparing a much larger work upon the "Life and Times of Bishop Claggett." When printed, it may fill one or two octavo volumes, and will doubtless make an interesting and important portion of the history of our Church.

“Evidently, there must be somewhere in the Church at the present time, unless the Lord’s word has failed, officers, of whom it may be said, without arrogance and in simple deference to the promise of Christ, that in all essential features of Apostolic Office, they are *the successors of the Apostles*. . . . That the Office of the Apostles *did* descend from them to successors; that it *was* communicated to others by the hands of those who received it from the Lord, is manifest. . . . It is notorious that at this present day, about eleven twelfths of those called Christians are under the spiritual jurisdiction of an order of ministers called Bishops, whose individual office embraces the essential particulars of that of the Apostles, and whose succession they regard as derived by an unbroken chain from Apostolic times.”

BISHOP McILVAINE,
Sermon at Consecration of Dr. Polk, of Louisiana.

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THE LIFE OF BISHOP CLAGGETT.

Chapter First.

LITTLE CIRCUMSTANCES—THE BED-RIDDEN SUFFERER AND HIS PRAYER-BOOK—"GOOD OLD BISHOP CLAGGETT"—THE BLIND COLORED WOMAN AND HER RECOLLECTIONS OF EARLY DAYS—BIRTH AND PARENTAGE—HIS FOREFATHER A BISHOP TOO—LOWER MARLBOROUGH ACADEMY—AMERICAN AND ENGLISH SCHOOLS—GOES TO COLLEGE—PROPER VIEWS OF LIFE—CONDITION OF THE COUNTRY IN 1764—A PAUSE ON THE THRESHOLD.



VARIOUS little circumstances, during ten years past, have served to bring Bishop Claggett's name, with vivid interest, before the writer's mind. The reader will excuse him for recalling one or two.

In a small, ill-constructed farm-house, a poor bed-ridden sufferer is propped up with pillows

on his couch, and while the writer performs the solemn office for the Communion of the Sick, the stiff and wasted fingers of the invalid are turning over the soiled leaves of an old Prayer-Book, and uniting in the responses with heart-felt earnestness.

When all is finished, the writer asks, when about to take his leave, "Who confirmed you, my friend?" "*Good old Bishop Claggett,*" was the brief reply.

This is incident the first.

The reader will please accompany us now to a smoky kitchen, where an old blind colored woman is expecting a visit from the clergyman. The wrinkles of seventy years have settled upon her brow. No cheering light has beamed upon her sightless eyes for many long dismal days; and yet there is no darkness in her soul.

The conversation which took place need not be recorded here. Those who are curious in such matters may easily find it elsewhere.* It

* Full Proof of the Ministry, p. 47.

is enough for our present purpose to state, that when the old colored woman was asked where she had been baptized, and by whom, she promptly answered, "Way off in old Maryland, by Parson Claggett!"

This is our second incident.

I should be afraid to say how many persons scattered through the West have acknowledged to me that they were indebted, for the precious privileges of Baptism and Confirmation, to the same honored servant of the Lord. It is, therefore, with lively satisfaction that we go on to record the story of his life.

THOMAS JOHN CLAGGETT was born in Prince George's county, Maryland, on the second of October, 1743. His father, the Rev. Samuel Claggett, was a man of considerable attainments and the most undoubted piety, and for many years the rector of William and Mary parish, Charles county.

It is an interesting fact that the first Bishop of Maryland was a descendant of Nicholas

Claggett, who, during the reign of George the Second, was Bishop of St. David's, and afterwards of Exeter, England.

In early infancy, the subject of this memoir was "grafted into the body of Christ's Church" by holy baptism, and carefully instructed in those things "which a Christian ought to know and believe to his soul's health."

His father, the worthy rector of William and Mary parish, died while he was very young, but God graciously provided another guide and protector for him, in the person of his uncle, Mr. Edward Gantt, of Calvert county.

As soon as he was old enough to profit by its rare advantages, he was sent to the Lower Marlborough Academy, where he was most thoroughly instructed in the rudiments of the Latin and Greek languages, by Mr. Philipson, a teacher of uncommon merits.

The schools in the American colonies were at this time modelled after institutions of the same grade in the mother country; and as most

of the instructors had graduated at one of the English universities, the boys who attended an academy in Maryland, Virginia, or Carolina, were as accurately drilled in all the niceties of accent and prosody, as if they were residing at Eton or Harrow.

Having gone through with the course of study at the Lower Marlborough Academy with great credit to himself, young Claggett was removed to the "College of New Jersey," where he graduated on the 25th of September, 1764.

At the age of twenty-one, the possessor of a finished education, he looks out upon the world, in which he was henceforth to be an agent, either of good or evil. I do not speak of this as a marked peculiarity in *his* case, but it is not every young man who remembers this solemn truth. A release from college is too often looked upon as the period in life, when, freed from the restraints of boyhood, the heedless and impetuous youth may rush forth headlong into some career, which, if it does not end in posi-

tive disgrace, may certainly be regarded as so many years worse than thrown away.

It will be well for my readers to remember what the world was doing at the date of young Claggett's graduation.

The English colonies, which now form so important a part of the United States, were claimed by George the Third as belonging to his dominions. Only nine years had elapsed since Braddock's memorable defeat. Peace had just been made between England and France, after that long and bloody war, in which their colonies on this side of the Atlantic had borne a conspicuous part. It was the very year that a few French settlers built their rude huts on what is now the site of the great city of St. Louis.

1764 was also a memorable era in our country's annals, as being that in which fifty families from North Carolina formed a settlement where Nashville stands at this day, but were so fiercely beset by the Indian tribes, as to be

glad to make a hasty retreat from the borders of Tennessee. It was in March of this year that the right to tax the American colonies was voted by the English House of Commons, a measure which proved to be the entering wedge to the most important results. Such was the condition of the country when young Claggett received his degree of A. B. at the "College of New Jersey," and paused, as it were, upon the threshold of life, and deliberately determined with himself what course he should pursue.



Chapter Second.

OCCASIONAL THOUGHTS OF THE MINISTRY—VARIOUS INFLUENCES—WHITEFIELD AT PRINCETON—EFFECT OF HIS PREACHING ON THE STUDENTS—HIS INTEREST IN YOUNG CLAGGETT—BISHOP WHITE'S RECOLLECTION OF THE SAME PERIOD—DR. FRANKLIN—CHARITY SERMON—THE POCKET BUTTONED UP—HOW ELOQUENCE UNBUTTONED IT AGAIN—"THEE SEEMS TO BE OUT OF THY RIGHT SENSES"—THE MOTHER ALIENIATING HER SONS—A WISER POLICY PROPOSED, BUT TOO LATE TO REMEDY PAST MISTAKES.



No doubt the thought had often crossed the mind of young Claggett, in his early days, while listening to the clergy of the olden time, who officiated in the antiquated churches where his father had once preached, that he too would be a minister. Perhaps his mother had sometimes, in her private communings with her son, expressed such a wish.

And who can tell how many earnest prayers those parents offered up that their darling boy

might be directed by the Spirit of God to choose this high vocation for himself. There is little question but that all these influences had their effect upon him, and we know that before leaving college, he had openly expressed his determination to study for the sacred ministry. This resolution was mentioned to no less a person than the distinguished Mr. Whitefield, who during one of his great missionary journeys through the land, found himself at Princeton, preaching (among others who flocked around him) to the students who were gathered there. Most of these young men had been accustomed only to the dull, prosy style of pulpit discourses of that day, by ambassadors for Christ, who, if judged of by their want of warmth and animation, might have been suspected of doubting the truth of the message which they brought. What then must have been the electrical effect of that overpowering eloquence, when Whitefield, speaking as with a voice from heaven, warned perishing sinners

of their danger, and pointed them, in the melting accents of love, to the atonement which had been offered for them by God's well-beloved SON!

The whole assembly of careless youth, who had perhaps seldom, if ever, entertained a serious thought before, became wholly absorbed in the consideration of the important truths thus brought before them, and were swayed, at pleasure, by the irresistible power of a master-spirit.

Mr. Claggett was greatly charmed by the earnestness and zeal which Mr. Whitefield manifested, although he could not approve of the irregularity of some of his proceedings.

The world-renowned preacher was no less pleased with the simple and unaffected ways of the young Marylander, and having heard of his purpose to prepare for the ministry, he paid him particular attention, and encouraged him to proceed with his design.

It is a fact worth noting, that not long be-

fore this interview with Mr. Whitefield, Mr. William White (afterwards the venerable and much beloved Presiding Bishop of our Church), then a boy of sixteen, heard him preach at Philadelphia, and that his estimate of him was much the same which has been here expressed. "I heard him with great delight (he says) in his wonderful elocution, although informed that it was greatly impaired by the state of his health. It is a proof how much depends on the mechanical part of us, and on sympathy excited by occasional incidents, that although the preaching of Mr. Whitefield must have had the same general complexion, and been at least as well considered as in former years, there was nothing seen under it of those agitations which were still subjects of report."*

Bishop White goes on to state, that while he did not entertain a doubt of Mr. Whitefield's

* Dr. Wilson's Life of Bishop White, p. 22.

disinterestedness and generous affections, his influence over him was greatly weakened by observing the unscrupulous way in which the vows of his ordination were violated.

We cannot be much surprised at the influence which this distinguished pulpit orator excited over the minds of Mr. Claggett and Mr. White, when we remember that our great philosopher, Dr. Franklin, was unable to withstand his power. I shall venture to quote a single incident, in his own inimitable words :

“I happened to attend one of his sermons (for the benefit of his Orphan House in Georgia), in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me.

“I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded I began to soften, and concluded to give the copper. Another stroke of his oratory made me ashamed of that, and determined me to give the silver :

and he finished so admirably, that I emptied my pocket wholly into the collector's dish, gold and all. At this sermon there was also one of our club, who, being of my sentiments respecting the building in Georgia, and suspecting a collection might be intended, had by precaution emptied his pockets before he came from home. Towards the conclusion of the discourse, however, he felt a strong inclination to give, and applied to a neighbor, who stood near him, to lend him some money for the purpose. The request was fortunately made to perhaps the only man in the company who had the firmness not to be affected by the preacher. His answer was, "At any other time, friend Hopkinson, I would lend to thee freely, but not now, for thee seems to be out of thy right senses."*

No true-hearted Churchman, who now looks back upon the events of the last two hundred years, but must deeply regret the course pur-

* Sparks' Life of Franklin, p. 138.

sued by the Church of England towards Wesley and Whitefield. Instead of being alienated from their true mother, had their dispositions been duly appreciated, and had they received a lawful commission to go forth as Missionary Bishops to this new world, how great would have been the success, even at that day, of the Apostolic Church of Christ!

But it is time to retrace our steps. The interest which the name of Whitefield must always excite, and the impression which his eloquence made upon the youthful minds of Claggett and White, have led us to say more than we intended on this subject.



Chapter Third.

A DIVINITY STUDENT—CROSSING THE ATLANTIC—WHAT SOME WELL-MEANING PERSONS WOULD HAVE DONE—TRUE VIEWS OF THE MINISTRY—ORDAINED DEACON—BISHOP TERRICK—ADVANCED TO THE PRIESTHOOD—RETURN HOME—FLATTERING ATTENTION—SETTLEMENT IN MARYLAND—ONE WHO REALIZED HIS RESPONSIBILITIES—MARRIAGE—THE STATE OF RELIGION—PICTURE FROM BISHOP MEADE—SAYING THE CATECHISM AFTER MARRIAGE—A HINT WORTH REMEMBERING.



SOON after leaving college, Mr. Claggett began the study of theology, under the direction of his uncle, the Rev. Mr. Eversfield, rector of St. Paul's Church, Prince George's county. After three years of close and unremitting application, he went to England to be ordained.

This crossing the wide ocean on such an errand, might seem to some to have been quite unnecessary. Indeed, there are many well-meaning persons, who, if they fancied they

ought to preach, would set about it, without giving themselves much concern whether they were lawfully sent forth on such an important errand or not.

Mr. Claggett, however, had higher and truer views of the holy ministry. He felt that if the officers, in *earthly* governments, must receive their authority to act in some regularly appointed way, much more must this be the case in the kingdom of God. He believed, most firmly, "that from the Apostles' time, there have been these orders of ministers in Christ's Church,—bishops, priests, and deacons."*

It was entirely on conscientious grounds that he braved the perils of the sea, and sought that authority at the hands of an English bishop, which no man on this side of the Atlantic was, at that time, qualified to bestow.

* The authority of the Christian Ministry is most admirably presented, in a condensed form, in Bishop McIlvaine's sermon at the consecration of Dr. Polk, and that of Bishop De Lancey at the consecration of Dr. Eastburn. The last has been published by the Tract Society of the Diocese of Massachusetts.

Mr. Claggett was ordained deacon (the lowest grade of the ministry) by Dr. Richard Terrick, Bishop of London, in the chapel of the Episcopal Palace, at Fulham, on the 14th Sunday after Trinity, September 20th, 1767.

This was nearly five years before Mr. William White (afterwards Bishop) was ordained by the same venerable prelate, whom he describes as having a fine voice, and being an excellent reader of the Church service. He was also considered a fine preacher.

Mr. Claggett tarried in England a short time after his ordination as deacon, that he might be advanced to the higher grade of the priesthood before his return home. Bishop Terrick conferred upon him the authority to execute this holy office on the eleventh of October, 1767, when he sailed for America.

It would seem that the Bishop had formed a very favorable opinion of the young clergyman, for he wrote a special letter (without Mr. Claggett's knowledge) to the Governor of Vir-

ginia, recommending him to appoint him to a good parish in that colony.

Mr. Claggett felt, however, that his first duty was to his native province, and determined to devote his energies to advance the interests of the Church in Maryland. He was accordingly appointed by Governor Sharpe to the charge of All Saints' parish, Calvert county, and he engaged in the business of his sacred office with great zeal and devotion. His whole ministry was spent in Maryland.

It appears singular to us, in this day, to read of the authority which governors of provinces then exercised in the affairs of the Church.

The Episcopal Church in America, at that time, with no Bishops, could be considered as little more than a number of scattered *Presbyterian* congregations, which used the Prayer-Book in public worship.

Presbyters or priests was the highest grade of ministers in the colonies, and Confirmation could not be administered to the people, nor

any of the peculiar duties of Bishops discharged.

The false position occupied by the Church may be seen from the fact, that the governor of the province, whoever he might be, "claimed to be the representative of the king in Church and State, and patron of all the parishes: also to be the representative of the Bishop of London, having the disposal of the ministers and the exercise of discipline over the clergy, thus making the office of the commissary a nullity."*

Soon after Mr. Claggett's settlement over the parish of All Saints, he married Miss Mary Gantt, a lady of prudence and unaffected piety, with whom he lived in the utmost harmony and affection until his death, and who survived him several years.

His pastoral charge embraced not a few of his relatives and personal friends, among

* Bishop Meade's "Old Churches and Families of Virginia," vol. i. p. 150.

whom he soon acquired the most unbounded influence, by the faithful discharge of his duties.

His style of preaching, unlike that of many in those days, was earnest and faithful, and awakened an interest in spiritual concerns, which the most polished and faultless moral essays could never have produced.

Maryland and Virginia were so much alike in the tone of their religious feeling, that a description of *one* province would answer for *both*. The clergy were few, and for the most part inefficient; and the laity, with so little to interest them in the Church and her ordinances, soon lost what spiritual life they might have had in the beginning of their Christian career.

He was considered a model head of a family, who, when the Church was closed, collected his household, and read the service and one of Blair's sermons.

At this point, even an outward attention to the forms of religion was generally left.

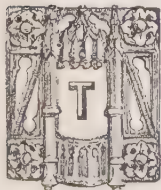
Bishop Meade, in his interesting reminiscences, has given a most favorable specimen of the domestic piety of the times, and, in some respects, it is one which many in this generation would do well to imitate. "Although there was no such thing as family prayers at that day, yet was the Catechism taught in many families of the Church : pincushions to the girls and trap-balls to the boys were sometimes given, in the parish of Frederick, by the wife of the old parish clerk, as a reward for accuracy in saying it to the minister. My mother also (as was the case with many others) made her children get and repeat some of the hymns of the Prayer-Book, especially Bishop Ken's, for morning and evening, and repeat some short prayer at her bedside. In my father-in-law's family, the practice of reading the Psalms, as arranged in the Prayer-Book, was regularly practised each day by the females, so that my wife, at our marriage, could repeat nearly the whole book of Psalms. Her father used to

hear his children the Catechism every Sunday morning before breakfast; and on the one after our marriage she took her accustomed place at the head of six or eight children and performed her part. She was then eighteen years of age. It was doubtless the practice of repeating the Catechism, reading the Psalms and other Scriptures daily, and using the morning service on Sundays, when there was no public worship, which kept alive the knowledge of and attachment to the Church in many families, which might otherwise have been lost to it. Such families were found to be most effective auxiliaries in its resuscitation."

Let Churchmen, everywhere, remember this. Our children should all be catechized, and that regularly and diligently; and in desolate places, deprived of the services of a clergyman, let the fathers of families gather their families and friends, and officiate as lay-readers.

Chapter Fourth.

RELIGION AT A LOW EBB—EPISCOPALIANS NOT THE ONLY DELINQUENTS—STATE OF OTHER CHRISTIAN BODIES—DEACONS AND ELDERS SELLING RUM—THREE DRUNKEN PREACHERS AT AN ORDINATION—TESTIMONY OF DR. WOODS—MOTIVES FOR DISCLOSING THESE MOR- TIFYING FACTS—BREAKING OUT OF THE REVOLUTION —THE COLONIES RIPE FOR IT—AN AWKWARD POSI- TION—MR. CLAGGETT'S COURAGE TESTED—JUSTICE TO BOTH SIDES.



THE state of religion in the prov-
ince of Maryland, when Mr.
Claggett began his labors, was
(as we have seen) at a low ebb,
and he was one of those who endeavored to
bring back a better state of things.

Although so much has been said of the want
of true piety in the Episcopal Church, during
this period of darkness, it must not be sup-
posed that her members, alone, were thus
groping their way, like the blind. People of
all denominations shared in the same deplora-

ble declension and decay. The Baptists of Virginia were the first to exhibit signs of falling away from the ways of righteousness. Even the staid Puritans of New England could not boast of their freedom from this calamity. "Low views of the qualification for Baptism, the Lord's Supper, and the Ministry, gradually crept in. The distinctive principles of the Gospel were kept back, and thus the way was prepared for the Unitarian heresy. The love of pleasure in the young, and of strong drink in the old, increased in many places. Deacons and elders sold rum by wholesale, and other members by retail. Nor did the clergy lift up their voices in solemn warnings as they should have done, but very many freely used the intoxicating draught. That aged and venerable man, the Rev. Leonard Woods, of Andover, states that at a particular period previous to the temperance reformation, he was able to count nearly forty ministers of the Gospel, none of whom resided at a very great distance,

who were either drunkards, or so far addicted to intemperate drinking, that their reputation and usefulness were greatly injured, if not utterly ruined. He mentions an ordination at which he was present, and at which he was pained to see two aged ministers literally drunk, and a third indecently excited by strong drink.”*

Now, can the worst that has ever been said of the fox-hunting parsons of England, or of their brethren in Maryland and Virginia, go beyond this description—the faithfulness of which cannot be questioned?

I do not write in bitterness. I do not wish to shield the Episcopal Church from blame. I *do* desire, however, to convince those who are so unceasingly harping upon her faults, that they should remember the condition of their own communions, during that mournful period of spiritual decay. Alas! had the Son of Man

* Bishop Meade's "Old Churches and Families of Virginia," vol. i. p. 54; in whose valuable volumes many other important facts on this subject are presented.

then appeared on the throne of judgment, would He have found faith on the earth?

While Mr. Claggett was actively and usefully engaged in the work of the ministry, declaring the whole counsel of God in his discourses from the pulpit, and teaching daily from house to house, the Revolutionary War broke out. The little cloud, no bigger than a man's hand, which had appeared in the political horizon, after the passage of the Stamp Act, gradually increased in size, until the whole sky had become overcast. Those who narrowly watched the signs of the times, must, long before, have anticipated what eventually would come to pass, though none could predict the shape which the difficulties might assume, or what would be the final result.

Maryland, like the other colonies, was ripe for the Revolution, and "when the first blow was struck, it produced in America more of indignation or sorrow than surprise. It put an end to quarrels about the comparatively

minor affairs of a provincial establishment, and the Church was in some degree lost sight of, in the higher quarrel that involved the liberties of the continent. There were Churchmen (and clergymen among them) who could fasten their anxious gaze on nothing but their country; and in the little pause which preceded the coming of the tempest, men laid aside their minor disputes, to look upon the gathering blackness of the cloud then darkening on the horizon, spreading its heavy folds over the heavens."

Mr. Claggett, like Mr. Seabury of Connecticut, and others who might be mentioned, being a clergyman of the English Church, and bound by the strongest ties of attachment to the mother country, felt obliged, by conscientious scruples, to suffer persecution even, rather than violate his oath of allegiance to the king. But although thus settled in his opinion on this great and exciting question, he kept himself entirely aloof from political strifes, and re-

tained, in a great degree, the confidence and affection of those among whom he labored.

It has been sometimes more than intimated, that he was wanting in firmness, but a circumstance occurred about this time which shows that when put to the test, Mr. Claggett was not undeserving of the name of a hero. "Upon reaching church one Sunday morning, he found that a notorious profligate, with a few associates of a similar character, had been loudly denouncing him as an Englishman in heart, and threatening him with personal violence if he attempted to perform the services of the sanctuary. Not at all daunted by their rudeness, he declared his determination to proceed with his accustomed duties; and upon this, an influential member of the congregation, who was a most decided republican, professed his persuasion that the opposition to the rector proceeded entirely from his opposition to vice, and stated that he would gladly accompany him into the church, and share with him any injurious usage

to which he might be exposed by his fidelity. The rector and whole congregation then quietly entered the church, and left the doughty champions of liberty to make a shameful retreat."* For some time after the Declaration of Independence, Mr. Claggett was placed in a most painful position—being obliged either to renounce his allegiance to the English government, or else to discontinue the public exercise of his ministry.

We cannot but think that Bishop White and Bishop Provoost acted according to the dictates of conscience, when they lent all the influence of their names to the cause of the struggling colonies; and we have no more right to question the sincerity of Bishop Claggett and Bishop Seabury, in taking opposite ground.

* Evergreen, vol. iv. (1847) p. 2.

Chapter Fifth.

COMING FORTH FROM RETIREMENT—FIELD OF LABOR—
EFFORTS TO REORGANIZE THE CHURCH—DR. CLAGGETT
AT THE CONVENTION OF 1789—A “D. D.” IN OLDEN
TIMES—THE CONVENTION OF MARYLAND CHOOSES A
BISHOP—A HAPPY IDEA FOR PROMOTING UNITY, AND
SETTING A VEXED QUESTION AT REST—CONSECRATION
OF DR. CLAGGETT—INTERCOURSE WITH BISHOP SEA-
BURY—WHAT THE POLITICAL WORLD WAS DOING—
WHICH IS THE MOST IMPORTANT?



AFTER two years, spent in comparative retirement, Mr. Claggett returned to the active performance of his clerical duties. He became rector of St. Paul's parish, Prince George's, where he remained eight years, with the exception of one, during this period, in which he had charge of Queen Caroline parish, Anne Arundel county. In 1786, he removed to St. James' parish, in the same county, which, together with All Saints' parish, Calvert, he held until his election as Bishop of Maryland.

After that most important event, he returned to his former residence in Prince George's, and continued, until death, to combine the weighty duties of his Episcopal office with the labors of a parochial clergyman, first, as rector of St. Paul's parish, and afterwards (when he had become too infirm to undergo the amount of labor required) of Trinity parish, which was then organized under his ministry, in Upper Marlborough.

Mr. Claggett bore his part in the efforts which were made to reorganize the Church in Maryland, at the close of the Revolution, and we find him at the convention of deputies from New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, held in Philadelphia, during July and August, 1789. He appears as a deputy from his native State, and was made a member of the committee of seven appointed to prepare a body of canons for the government of the Church.

He is mentioned, likewise, as a “Doctor in Divinity.” *When* he received this well-deserved honor, or from *what* institution, we are unable to say. This much is certain, that in those times a “D. D.” was not so cheap a distinction as it is at present; and it was seldom conferred, unless there was some special claim for it in the way of general scholarship, or literary and theological attainments.

In 1791 the Maryland convention resolved, that at the next annual meeting of that body, it would proceed to the election of a Bishop, and that, in the mean time, due notice should be given to all the parishes. It was no slight evidence of the fitness of Dr. Claggett for the office, that at the convention which met in May, 1792, he was chosen the first Bishop of the Diocese, by the *unanimous* voice of both clergy and laity.

“And now the Maryland brethren wisely availed themselves of an opportunity, thus favorably presented, to take a step, the object

of which was to remove from the Church at large a source of dissension, and bind together more closely the Churches in all the dioceses in an indissoluble fraternity.

The Church had at that time four Bishops. Of these, one, Bishop Seabury, of Connecticut, had received consecration from the Scotch Episcopal Church, while Bishops Provoost, White, and Madison had obtained their ministerial rank at the hands of the English prelacy. Something approaching to collision between Bishops Seabury and Provoost had arisen, from the unwillingness of the latter to recognize the Episcopate of the former. By the judicious interposition and amiable spirit of that wise and good man, Bishop White, this difficulty had been removed, and Bishop Seabury, with the Churches of the Eastern States, had come into complete union with their brethren in the other dioceses.

It now occurred to the Maryland Church to prevent thereafter, forever, the possibility of a

question arising in the American Episcopal Church, on the relative validity of the English and Scotch Episcopate. They wished, if possible, to unite them in the person of their own Bishop (for American Episcopalians generally never held the Episcopacy of the Scottish Church to be less valid and regular than that of England), and thus hoped, in the future consecrations of American Bishops, so completely to blend the two, that it would be hard to question either, without shaking, at least, the canonical consecration of the whole Episcopate of the Church in the United States.

By a unanimous vote of the Maryland convention, it was therefore resolved, that *all* the Bishops should be requested to join in Dr. Claggett's consecration. This request was complied with, and the Maryland Church accomplished the end it so considerately desired—for not a Bishop has been consecrated since Bishop Claggett, who must not, to make his consecration canonical, claim the succession,

in part at least, through the Scottish Episcopate.”*

The consecration of Dr. Claggett took place in Trinity Church, New York, on the 17th of September, 1792,—Bishop Provoost presiding, assisted by Bishops Seabury, White, and Madison. It was a most interesting occasion, as being the first instance of the consecration of a Bishop on this side of the Atlantic.

Bishop Claggett had a great respect for Bishop Seabury, with whose theological views he mainly agreed, and these two distinguished divines maintained an intimate correspondence until death cut short their pleasant intercourse.

The Bishop of Maryland had reached the forty-ninth year of his age, when he was elevated to this most responsible office, and although many cares and trials had fallen to his lot, he had considerable vigor left, to be expended in his extensive field of labor.

* Dr. Hawks' admirable History of the Church in Maryland, p. 310, &c.

At this stage of our history let us look abroad, once more, and see what is going on in the political world. General Washington is filling the office of President of the United States. The State of Rhode Island is but two years old, and Vermont can only boast of a twelve-month. Kentucky is just wheeling into the line, and claiming her place in the great confederacy. But after all, how insignificant are the affairs of *human* governments, when compared with the interests of God's everlasting kingdom!

That was a noble purpose, indeed, which gathered a patriotic band, in 1776, and sent forth through all the land, from the city of brotherly love, the Declaration of American Independence. And shall *that* be thought *less* noble, which called together, in the *same* city, the fathers of our beloved Church, when the banner of the Cross was raised, again, upon the battlements of Zion, and a fire was kindled on her desolate altars, which, through God's mercy, shall never more go out?

Chapter Sixth.

MARYLAND, ITS NAME AND EARLY HISTORY—LORD BALTIMORE'S COLONY—CAPTAIN SMITH'S EXPLORATIONS—"OUR ORDER WAS DAILY TO HAVE PRAYER WITH A PSALM"—THE OLD CITY OF ST. MARY'S—TOLERATION—A TROUBLESOME MAN—THE CREDIT OF ESTABLISHING RELIGIOUS FREEDOM NOT ALL DUE THE ROMAN CATHOLICS—THE NEW LORD BALTIMORE SUCCEEDS HIS FATHER—COMPLAINTS FROM MARYLAND—CHANGES IN THE GOVERNMENT—THE PROTESTANT RELIGION ESTABLISHED BY LAW.



WE leave Bishop Claggett, now just setting forth on the first visitation of his diocese, and carry the reader back with us to earlier times, to learn something of the previous history of the Church in Maryland.

MARYLAND, so called in honor of Henrietta Maria, wife of Charles the First, was colonized by Lord Baltimore, a Roman Catholic nobleman, to whom the king had given a grant of land on the two sides of Chesapeake Bay.

Two hundred emigrants, all of the same religious creed, came out under his direction, in 1634, and having reached the mouth of the Potomac River, they found an Indian village there, which they purchased of the natives, and occupied their wigwams, until better houses could be built.

Twenty-six years before (1608), the celebrated Captain John Smith, then Governor of Virginia, made a pretty thorough exploration of Chesapeake Bay and its shores. It is delightful to read, in the journal describing his voyage, such a record as this: "Our order was daily to have prayer with a psalm."

What a striking spectacle in the midst of those pagan wilds! "These men were not unmindful, in the wilderness and on the deep, of the God who has all things in His hands. They were Christians, Church of England Christians, who had the Book of Common Prayer. They were men who prayed to God daily, and daily offered to Him praise. Thus,

with the very first sail of our Anglo-Saxon race that ever caught the breeze upon the waters of the Chesapeake, came the Bible and the Book of Common Prayer, and men of stout Christian hearts to use them. ‘Our order was daily to have prayer and a psalm—at which solemnity *the poor savages much wondered.*’ It was indeed, under the circumstances, a solemnity. It was no light thing, nor was it done in a corner. The Indian himself saw—and seeing it he wondered.”*

But we must return again to the little colony of Roman Catholics, whom we left establishing themselves near the mouth of the Potomac, and laying the foundations of the old city of St. Mary’s.

The peaceful manner in which this settlement was begun, secured the confidence of the natives, and preserved the colonists from many difficulties and dangers.

Lord Baltimore, with a liberal spirit, almost

* Church Review, vol. vii. (1855) p. 596.

unknown in that age, established his province on the broad basis of freedom in religion, and security to property. The enterprise prospered, and the only interruption to the prosperity of the colony, during the first seven years of its history, was occasioned by a troublesome man named Clayborne, who stirred up the Indians to hostility, and thus brought upon the settlers great distress. A few years later the same unprincipled character excited a rebellion among the colonists, obliging Governor Calvert to fly to Virginia for safety. He returned, however, a few months afterwards, and all things were once more reduced to quietness.

“One of the earliest acts of the Assembly, after tranquillity was restored, was designed to secure to every man the enjoyment of his religious opinions; and the spirit which prompted the act deserves honorable remembrance, because it furnished an example of generous Christian feeling, unknown at that day in any other settlement on the continent. It has com-

monly been supposed, that the merit of having thus early made an escape from the spirit of bigotry and intolerance, belongs almost exclusively to the Roman Catholics; but from the testimony of a contemporary, such would appear not to have been the fact."

There doubtless were Roman Catholics in the legislature to share the honor with their companions in that body; but our authority informs us that divers others had removed into the colony, every possible encouragement had been given to such removals, by the lord proprietor, "and because there were some few Papists that first inhabited there themselves, and others, being of different judgments, an act passed that all professing in Jesus Christ should have equal justice, privileges, and benefits in that province, and that none on penalty (mentioned) should give the terms either of Roundhead," &c.*

* Hawks' Hist. pp. 34, 35. See also an article on "Maryland Toleration" in the "Church Review," vol. vii. p. 595.

Cecilius Calvert, Lord Baltimore, the first proprietary of Maryland, died in 1675, and was succeeded by his son Charles, who had for some years previous been acting as governor of the province.

As soon as he heard of his father's decease, he returned to England, and was surprised to find that complaints had been brought against him to the king, which he was now expected to answer. One of the most serious charges was contained in a letter from the Rev. John Yeo, of Patuxent, Maryland, addressed to Dr. Sheldon, then Archbishop of Canterbury. He complains that in ten or twelve counties, embracing at least twenty thousand people, there were but three clergymen of the English Church, to maintain the Protestant religion, in opposition to the well-endowed ministrations of the Romanists.

Mr. Yeo also represents the state of religion and morals throughout the province to be, in the highest degree, deplorable, and entreats

the Archbishop to avail himself of Lord Baltimore's visit to England, to solicit from him a better support for the Protestant clergy.

This letter was shown, by Dr. Sheldon, to the Bishop of London, who laid it before the Committee of Plantations. Lord Baltimore justified himself on the ground, that the act of 1649 allowed equal privileges to every denomination of Christians, and showed partiality to none, and that he had honestly endeavored to fulfil the design of this enactment.

The truth is, his position was a very trying one,—a Roman Catholic governor over thousands of people who were wedded to different religious systems, all of them ready to suspect him of showing a preference for his own Church, and of neglecting them.

But we have not time to dwell upon these difficulties. After the accession of William and Mary to the English throne, the old proprietary government of Maryland was abolish-

ed, and in June, 1691, it became a royal colony, under a governor appointed by the king.

One of the first acts of the Maryland Assembly, under the new administration, was to establish the Protestant religion, the several counties of the province being divided into thirty-one parishes.

And now that we have brought the history to this period, we shall begin, in the next chapter, to detail events, in which, as Churchmen, we shall feel peculiar interest.



Chapter Seventh.

THE EARLY CLERGY OF MARYLAND NOT SO BAD AS THEY ARE REPRESENTED—MR. BURKE'S TESTIMONY—THE FIRST CHURCH EDIFICE—MONUMENT TO THE PASTOR OF POPLAR HILL CHURCH—NUMBER OF CLERGY—THE FIRST ROYAL GOVERNOR—HIS SUCCESSOR—A PORTRAIT DRAWN FULL LENGTH—BUILDING CHURCHES AND THE ESTABLISHMENT OF FREE SCHOOLS—DR. THOMAS BRAY SENT OUT AS COMMISSARY TO THE CHURCH IN MARYLAND.



ALTHOUGH *some* of the early clergy of the English Church in Maryland were unfaithful men, who brought a scandal upon their sacred calling, this was by no means true of any large number of them. They labored under a great disadvantage in having no Bishop to counsel and direct them, but, under the circumstances in which they were placed, the majority were not undeserving of the name of ministers of the Lord Jesus Christ.

Edmund Burke speaks of them, in his "European Settlements in America," as "the best of the clergy in North America."*

The first church edifice, for the use of the members of the English Church, in the province of Maryland, stood near the present building known as Poplar Hill Church.

In the chancel of the old church was a horizontal slab, still in good preservation, with this inscription: "Near this place Lyes Inter'd the Revd. Mr. Leigh Massey. He was Educated at Oxford, Rector of this Parish, the darling of his Flock, and Beloved by all who knew him. He dyed January 10, 173 $\frac{2}{3}$, aged 29."

My younger readers will be amused with the old-fashioned spelling of this inscription.†

At the time when the English Church became the established religion in Maryland, the

* Vol. ii. p. 226. Quoted in Hawkins' Missions of Church of England, p. 13.

† "Pilate and Herod," a tale illustrative of the early history of the Church of England, in the province of Maryland, is well worth reading.

number of clergy amounted to *sixteen*, according to some accounts, while others contend that it was not more than *three*. The truth probably lies between these two statements. At any rate, even granting the larger number to be true, there were not enough to meet the spiritual wants of the people.

The first Governor of Maryland, as a royal colony, was Sir Lionel Copley. His administration was soon cut short by death, but he carried with him to the grave the confidence and affection of all.

His successor, Sir Francis Nicholson, arrived from England in 1694, and while he gave most important aid, in some respects, towards the extension of the Church, in others he was rather a hindrance. We wish to do the governor ample justice, and therefore present his full-length portrait as sketched by a master's hand :

“ The letters of the missionaries from all the colonies over which he ruled, uniformly represent him as most active in promoting the in-

terests of the Church of England on the Continent. His own letters manifest a solicitude on the subject far surpassing that of any other of the royal governors. His purse and his pen were alike employed in the cause. He contributed to the erection of more Episcopal houses of worship in the colonies than all the other governors combined: not less than thirty, scattered over various parts of the country, owed their existence, in a great degree, to him. He had, however, many enemies who were ready to blazon his faults and expose the infirmities of his character; so that there is perhaps no individual of our early history, concerning whom more contradictory statements may be found in the correspondence of his day. His prominent trait was energy of character; to this he added more than ordinary intelligence, with great quickness of temper. Generous as a man, he was sometimes arbitrary as a ruler: unduly tenacious, in some cases, of his dignity, his vanity drove him into the littleness of tyr-

anny. When the storm of passion subsided, he would acknowledge and lament his faults, but had not always the moral strength to avoid their repetition. Strong in his friendship, he was no less strong in his dislike while it lasted; and then he stopped not to study the courtliness of gentle phraseology in denouncing men or measures that he condemned. In manner, when not excited, there was the refinement and courtesy of a polished gentleman; and in the calm exercise of his really fine mind, he could justly appreciate the circumstances of the times, and shape his course in statesman-like wisdom. The devoted supporter of the power of Church and State, he yet, whenever he chose, made himself one of the most popular of men among the common people of the provinces over which he ruled. If in the contemplation of his character, it is impossible not to feel that he had many faults, it is equally impossible not to admire his many redeeming virtues.”*

* Dr. Hawks' History, p. 75.

Several additional clergymen came over to Maryland with Governor Nicholson, and by their assistance he soon began his work.

Annapolis, which received its name from Princess, afterwards Queen Anne, became the capital of the province, and here he commenced building a brick church, the first in the country which had been constructed of such durable materials.

Another important measure which the governor encouraged, was the establishment of free schools.

We had occasion to mention (in the life of Bishop Moore), while dwelling upon the early history of the Church in Virginia, the founding of William and Mary College, in that province.

Governor Nicholson's plan was to establish a few schools in every county in Maryland, which might serve as fountains of supply to the college in the sister colony.

The Church in Virginia had derived so much benefit from the Rev. Mr. Blair's services as

commissary (a sort of substitute for some of the less important functions of a Bishop), that the clergy and legislature of Maryland solicited the Bishop of London, in 1695, to allow the same assistance for themselves. This reasonable request was most readily granted, and Dr. Thomas Bray, well known in England as preacher, author, and parish priest, was appointed for this purpose.

This good man was enjoying a comfortable position in his own land, but he felt this to be a call from God, which he could not venture to disobey. He therefore resolved to cross the broad Atlantic, and enter with heart and soul upon the duties of his office.



Chapter Eighth.

WHAT MIGHT HAVE BEEN DONE, HAD THE CHURCH BEEN WISER—THE BEST ARRANGEMENTS UNDER THE CIRCUMSTANCES—ESTABLISHMENT OF PAROCHIAL LIBRARIES—FOUR YEARS OF PREPARATION—AN EXCUSE WHICH WILL NEVER GET OUT OF DATE—A BENEFACTOR TO BOTH CONTINENTS—TWO NOBLE MISSIONARY SOCIETIES FORMED—SETTING SAIL—THE COMMISSARY'S FIRST VISITATION—OVERPOWERING INFLUENCE OF THE CHURCH—AN UNWISE LAW, AND THE TROUBLES IT OCCASIONED.



WHEN Dr. Bray received the appointment of commissary, he had reached the prime of his age (being just forty); and had he been clothed with the authority of a Bishop, and been empowered to confirm and ordain, the fruits of his zealous labors would have been much more abundant and enduring.

The Church of England, however, had not yet learned wisdom, but was contented to have the American colonies considered as belonging to the diocese of the Bishop of London, who,

good man, could never expect to *see* them, and of course could *do* very little for the multitudes of people thus placed under his spiritual charge. The best thing which could be done, all things considered, was for the Bishop to send out an agent, who should visit the several Churches, and inquire into the state of religion, and report whether the clergy were faithful in the discharge of their duties. Dr. Bray was a very suitable person for the purpose, and in the peculiar position which he was obliged to occupy, he certainly was a most faithful representative of his diocesan, so far as one belonging to a lower grade of the ministry could be expected to discharge the duties of a superior officer.

Among other important measures, he succeeded in establishing about forty parochial libraries in America, the funds being generously provided by friends in England. No one can tell how much good was accomplished in this way.

The most valuable of these libraries was placed at Annapolis, the princess, after whom the city was named, having contributed very liberally towards it.

But we must not get on in advance of our story. Dr. Bray had so much to do, to provide the money and the missionaries needed for the building up of the Church in the New World, that he was obliged to spend four years in England before the arrangements for his departure could be made.

Many who were able to help, answered his earnest solicitations with that paltry excuse so often returned in our own day—"Charity should begin at home;" but, happily for the Church in America, such was not the disposition of all.

While thus laboring with all diligence for the accomplishment of a special object, Dr. Bray gave the best evidence of his sincere desire to advance the cause of true religion everywhere, by setting on foot a scheme for

establishing parochial and lending libraries throughout England and Wales, an undertaking by no means unsuccessful.

“And thus it ever must be. The heart which is really kindled with the fire of Christian love, can no more bound its influences within any narrow confines than can the sun its brightness or its heat. The objects nearest to it, of course, feel those influences in their first and strongest force; and so the claims of family, of neighborhood, of friends, of country, receive, as they ought, in order, the tribute which belongs to them before all others. But whose would limit the offices of brotherly kindness to these, and deem the remoteness of any region in the wide universe a reason for shutting out all thought of its inhabitants, acts not only against the plain precepts of God’s Word, but the testimony supplied by the most faithful of His servants. Let the search be made among them now, as in the generations of old, and the same result will be arrived at, namely,

that they who are the most forward to promote the welfare of their brethren in distant colonies, are, above all others, they whose efforts never slacken in behalf of all that concerns them most intimately at home.”*

By acting upon these enlarged and liberal principles, Dr. Bray became a benefactor to both continents. Besides his efforts in the establishment of libraries, already referred to, he was one of the most prominent agents in organizing those two noble institutions of the English Church, “The society for promoting Christian knowledge,” and “The society for propagating the Gospel in foreign parts.”

To this last-named institution, our own beloved Church owes a debt of grateful affection, “for a long continuance of nursing care and protection.” And surely this great missionary society of our mother Church may point with satisfaction to the daughter here, as no insig-

* Anderson's Hist. of the Colonial Church, vol. ii. p. 407.

nificant evidence of what the faith and devotion of that institution have accomplished.

During the four years that Dr. Bray was thus occupied in preparing for his work, he lived at his own cost, and bore all the charges of his outfit and voyage. This devoted man set sail from his native shores early in December, 1699, and arrived in America on the 12th of the following March, when he immediately began his labors. The noble spirit which he had manifested had quickened the energies of others, and before he reached Maryland, several clergymen had been induced, by his representations, to go thither, and the colony could now boast of sixteen.

Dr. Bray's efforts to set the affairs of the Church in order, were warmly seconded by Governor Nicholson. The energetic commissary had soon made a visitation to all the parishes under his jurisdiction, and learned from actual observation what was their real condition. He was everywhere received with great respect,

and he was happy to find that while one twelfth of the population were Quakers, and about an equal number Roman Catholics, nearly all the rest of the people belonged to the Church of England, and many of them were persons of the greatest influence in the country.

When the Assembly met at the seat of government, having control over both the civil and religious affairs of the colony, a general law was passed, requiring that the Prayer-Book should be used “in every Church, *or other place of public worship*, within this province.”

The clause which is printed in italics ought most certainly to have been left out. While the Assembly was bound to see that the rites and ceremonies of the English Church should be properly observed in the places of worship belonging to this Church, it was a high-handed measure to command the Roman Catholics and the Quakers to do the same.

The good commissary must have been over-

ruled by the eager spirit of the Assembly, and the resolute will of the governor, when he gave his sanction to this proceeding.

As might be expected, the passage of this sweeping act occasioned a great deal of difficulty, and of this we shall be obliged very soon to speak.



Chapter Ninth.

A GENERAL VISITATION AT ANNAPOLIS—THE COMMISSARY'S CHARGE—FIRST MISSIONARY EFFORT—OLD DIFFICULTIES REVIVED—DR. BRAY RETURNS TO ENGLAND—HIS SPIRIT OF SELF-SACRIFICE—A POOR SUBSTITUTE FOR THE COMMISSARY'S PRESENCE—LAST DAYS OF DR. BRAY—USEFUL UNTO THE END—THE ESTABLISHMENT OF THE CHURCH IN MARYLAND FINALLY CONSUMMATED—GOVERNOR SEYMOUR AND HIS HIGH-HANDED MEASURES—HIS SUCCESSORS—DEPLORABLE STATE OF RELIGION.



SOON after the adjournment of the Assembly, which had passed the unfortunate law, mentioned in the last chapter, Dr. Bray summoned all the clergy of the province to a general visitation at Annapolis. Seventeen clergymen, exclusive of the commissary, accordingly met there on the 23d of May, 1700. Dr. Bray delivered to them a charge, full of wisdom and practical exhortation;—pointing out the dangers to which they were all more or less exposed, and suggesting the chief rules

to be observed in the important duties of catechising, preaching, and private ministerial instruction. But the office of the commissary required of him something more ; and, on this occasion, he felt obliged to exercise the discipline of the Church upon one of the clergy, who had been guilty of improper conduct.

“ Another incident which marked the proceedings of this first ecclesiastical legislature of Maryland, is of peculiar interest. It is memorable as having given birth to the *first missionary effort* made by any part of the Church on this continent. The field selected was the neighboring province of Pennsylvania, inhabited for the most part by Quakers, the recent conversion of some of whom led to the belief that there was a harvest, which needed only laborers to enter in and reap. A subscription was therefore made by the Maryland clergy of a sum to be paid annually to the commissary, and applied by him ‘ towards the maintaining of another minister in Pennsylvania,’ which

province, in the language of the resolution, was said 'most of all to abound with that sort of *unbelievers*' whose conversion was in view. The harsh term, so unceremoniously applied to the Quakers, was the result probably of that soreness of feeling engendered by the long-continued opposition of that sect to the Church; besides which its application was made in times when men knew but little of a spirit of toleration."*

We must at least give the clergy credit for a sincere desire to do good to those whom they believed to be living in gross darkness.

And now, the difficulties occasioned by the objectionable act of the legislature require our attention again. It was natural enough to suppose that the Roman Catholics and the Quakers would do every thing in their power to prevent it from receiving the sanction of the king, and it was thought best that Dr. Bray should re-

* Hawks' History, p. 103.

turn to England, as speedily as possible, to see that matters were not misrepresented at the court.

As things turned out, it was very well he consented to go: since the objectionable clause was about to have occasioned serious injury to the prospects of the Church in Maryland. By this time Dr. Bray began to see, plainly enough, that a great mistake had been made in the passage of so strenuous an act, and it was at his importunity that the Commissioners of Trade consented to the drawing up of another bill, without the objectionable clause, which might be returned to Maryland to be adopted by the Assembly.

The whole matter was both expensive and troublesome, and the poor commissary had exhausted all his small fortune before it was fairly settled; and he was so generous and self-sacrificing, that when one of the nobility made him a present, about this time, of three hundred pounds (\$1500), he forthwith devoted the

larger part of it to the advancement of the Church in Maryland.

It was thought (most unwisely, as we conceive) that Dr. Bray could do more for the Church in the colony by remaining in England; and accordingly, instead of his personal presence among the clergy in America, which would certainly have been most beneficial, he was obliged to communicate with them by letter,—a poor substitute for the other mode of imparting godly counsels and advice.

This arrangement worked so badly, that he deputed three of the Maryland clergy to discharge some of the duties of his office, but this plan proved to be quite as ineffectual as the former one.

As we are now to part company with Dr. Bray forever, my readers may be glad to know how the remainder of his life was spent. In 1706, when he had abandoned the idea of returning to Maryland, he took charge of a parish in England, where he labored with his

accustomed diligence and success. He paid particular attention to the instruction of young men, whom he thought likely to be useful as missionaries; and also spent much time in preparing several valuable works for the press. He died in 1730, aged seventy-three, having gained for himself a reputation second to none in that day, who devoted their lives to the advancement of the blessed Gospel of the Son of God. Dr. Bray had always felt the absolute necessity of Bishops to preside over the Church in America, and did every thing in his power to secure their appointment; but he left the world many long years before the consecration of Bishop Seabury, as the first Bishop to this country.

In 1702, the law which had been approved in England, and sent to Maryland to be adopted by the legislature there, was returned and received the signature of the king, and thus the establishment of the Church was finally consummated.

Colonel Seymour became the governor of the province in 1704, and he soon proved himself to be an overbearing and troublesome person, who was disposed to keep the management of ecclesiastical affairs in his own hands. He openly avowed his determination not to allow a commissary to come into Maryland at all, and through his influence a bill was passed by the legislature, authorizing the establishment of a Spiritual Court, consisting of the governor and three other lay-members, which should have the right to try the clergy for their misdemeanors, and, if guilty, to suspend them from the ministry. This would have been a high-handed measure, indeed, thus making the Church completely Presbyterian in its organization ; but the opposition excited was so strong, that the law was never approved of in England, and hence this effort of Governor Seymour's came to naught.

Upon his death, in 1709, Colonel Lloyd had charge of the province for five years, at the

end of which time Mr. Hart, the new governor, arrived. This was in 1714.

Meanwhile, the state of religion was most deplorable. Some of the clergy, left wholly to themselves, became utterly unmindful of the solemn vows which rested upon them; and the people, always too ready to find plausible excuses for neglect of duty, pleaded the unfaithfulness of their ministers as an apology for their own short-comings.



Chapter Tenth.

GOVERNOR HART—A ROMAN CONVERT COMES BACK TO THE PROTESTANT FAITH—AN IMPARTIAL VIEW OF A MUCH DISPUTED POINT—TWO COMMISSARIES APPOINTED—THEIR CHARACTER—THE GOVERNOR RESIGNS—A NEW GOVERNOR OF THE PROVINCE, AND A NEW BISHOP OF LONDON—THE STATE LORDS IT OVER THE CHURCH—AN UNLOOKED-FOR PROPOSITION—A BISHOP NOMINATED FOR MARYLAND—THE STATE PUTS HER IRON FETTERS ON THE CHURCH—MR. HENDERSON GOES TO ENGLAND WITH THE STORY OF HER WRONGS—HE RETURNS WITH AMPLE POWERS—NO SIGNS OF PEACE.



GOVERNOR HART seems to have been a good man, and really anxious to promote the interests of the Church. To this end he called the clergy together at Annapolis (but with no dictatorial and lordly spirit, like some of his predecessors), and gathered from them all the information he could as to the condition of their parishes, that he might send an accurate report to the Bishop of London.

About this time a circumstance occurred which occasioned no little surprise in many minds. I refer to the public profession of his faith in the Protestant Church of England, by the descendant of the old Lord Baltimore, whom in an earlier chapter we mentioned as having conformed to the Church of Rome.

It has been frequently stated that this step was taken by Calvert, in order to regain the temporal emoluments which his ancestor had lost by his change of religion, but no sufficient proof has ever been presented to sustain so grievous a charge. "The first Lord Baltimore left, without any imputation upon his honesty, the Church of England for that of Rome. Why should selfish and corrupt designs be ascribed to his descendant, who, after the lapse of nearly a century, returned from the Church of Rome to that of England? True, the restoration soon afterwards to his family of the right of government over Maryland, affords a colorable pretext for such an imputation. But

the impartial inquirer after truth will demand far clearer evidence upon this point, before he can admit the imputation to be just. To Benedict, Lord Baltimore, it does not appear that any such restoration was either promised or made. He died within a little more than a year after his father, leaving an infant son, Charles, for whose education in the faith of the Church of England he had made careful provision. To this child, George I. restored the full privileges of the first Maryland charter; and the commission of Hart, already the royal governor of the province, was renewed in 1715, by a commission issued in the joint names of the infant proprietor and his guardian, Lord Guildford.”*

Fourteen years had now passed since a commissary had been appointed for the colony, so thoroughly had the stern determination of Governor Seymour been carried out. In 1716,

* Anderson's History of Colonial Church, vol. iii. 183.

after repeated applications for this purpose, two Maryland clergymen were directed by the Bishop of London to discharge its duties : Christopher Wilkinson upon the eastern, and Jacob Henderson upon the western, shore of the Chesapeake.

Mr. Wilkinson was a calm and prudent man, and well qualified for the office of guide and counsellor to his brethren. His associate, although equally sincere and devoted, and even superior in mental vigor, was at the same time rash and unguarded, and was thus oftentimes led into difficulties which might better have been avoided.

Both of these clergymen acted conscientiously, and perhaps, at this distance of time, it is easier to find fault with some things in their administration, than to have kept clear of their blunders, had *we* been placed in *their* circumstances.

Governor Hart resigned his office in 1720, and was succeeded by Charles Calvert. Dr.

Gibson, who became Bishop of London three years after this, seemed disposed to do all he could to encourage the growth of true godliness in the province, and besides addressing a series of searching questions to the clergy, as to the condition of their parishes, he applied to King George I. to define more clearly the authority which he was expected to exercise over the Church in America.

The answers returned by the clergy were such as to make all right-minded persons appreciate more fully than before, how extremely important it was that Bishops should at once be consecrated for the colonies; and it is sad to think that here the matter was allowed to rest.

At first, Governor Calvert, and his successor, Benedict Leonard, seemed kindly disposed towards the clergy, but finally, when their assistance was most needed, they lent their influence to the enemies of the Church. Sometimes the assaults against her were open and

undisguised, and at others, the fatal blow was given under cover of a law for "improving the staple of tobacco," or some other kindred matter, but really designed to curtail the scanty livings of God's ministers, and to cripple their efforts.

While troubles were thus multiplying around her, a faint streak of light broke at last upon the poor beleaguered Church.

After having sent so many fruitless petitions to the English government to allow the appointment of a Bishop for the colonies, the Bishop of London requested the clergy of Maryland to nominate one of their own number to fill this office. They availed themselves of this unexpected privilege with great joy, and chose the Rev. Mr. Colebatch, a most worthy and devout man; but no sooner was it noised abroad that he was about to sail for England, to receive consecration, than the enemies of the Church took the alarm, and applied to the courts of Maryland to issue a writ prohibi-

ing his departure from the colony ! Alas, for the Church of God, when it is thus tied and bound by the iron fetters of worldly domination !

By this time the condition of the clergy had become so intolerable, that they felt it a duty to complain of their wrongs to the authorities in England, who alone could redress them ; and for this purpose Mr. Henderson was sent over, the business which he had undertaken being kept a profound secret. Had his errand been known, he would have been detained by a decree of the courts, as in the case of Mr. Colbatch.

Mr. Henderson's zeal and courage rendered him a most efficient agent, and so ably did he plead the cause of his brethren, that it was resolved by the committee, to whom the King had referred these vexed questions, that the legislature of Maryland should no longer trample upon the rights of the clergy. The worthy man was also sent back to America, with

the appointment of commissary over the whole province, and with a loan of money to help him through with the heavy expenses, which his many legal difficulties had brought upon him. The commissary was indeed clothed with ample authority, but with the governor and legislature leagued against him, and the Quakers and Jesuits adding fuel to the flames, his position was one which required a martyr's endurance to maintain.



Chapter Eleventh.

TEMPORARY RELIEF—LORD BALTIMORE'S VISIT—ANOTHER DIFFICULTY—THE BISHOP OF LONDON LOSES HIS INTEREST IN THE PROVINCE—COMMISSARY HENDERSON'S LAST ACT—A GRATEFUL REPOSE WHICH WE MAY NOT NOW SEEK—TWO PEACEFUL PARISHES WHICH THE READER MAY VISIT BY HIMSELF—DR. SHERLOCK BECOMES BISHOP OF LONDON—A MOURNFUL APPEAL—SAD DELINQUENCIES—FIRST ROMAN CATHOLIC CHURCH IN BALTIMORE—THE RIGHTS OF THE CLERGY TRAMPLED IN THE DUST.



IN 1731, when Samuel Ogle became Governor of Maryland, the clergy were relieved for a season from some of their difficulties; indeed, the new ruler exhibited a friendly spirit, to which they had long been strangers. The next year, when Lord Baltimore came over to visit the colony, of which he was proprietor, and to settle some disputes which had arisen between himself and the family of William Penn, concerning the boundaries of Maryland

and Pennsylvania, he warmly espoused the cause of the Church, and did all he could to allay the irritated feelings of the clergy and the legislature.

Unfortunately, however, just as there seemed a prospect of a better state of things, a disagreement sprang up between Lord Baltimore and the Bishop of London, and whoever was to blame in the case (for we do not pretend to decide the question), Bishop Gibson seemed to lose his interest in the province, and the Church was deprived of the benefit of his zealous efforts in her behalf, which had previously afforded so much ground of encouragement and hope.

The clergy became completely disheartened; and even Mr. Henderson, with all his zeal, was so cast down, that he ceased to discharge his duties as commissary. He showed, however, that his heart was still devoted to the Church, by building a chapel at his own expense, in Queen Anne's parish, Prince George's county, and by many acts of a true servant of God.

It would be a grateful relief to the mind, to turn aside, now and then, from the direct line of the historic record, so full of painful scenes, and to repose awhile amidst those which are more peaceful and promising. Such satisfaction might be found in dwelling more at large upon the lives of some Maryland clergymen, who kept themselves aloof from the disturbances around them, and devoted their undivided energies to their work.

We have examples of this description in the case of the Rev. William Brogden, rector of All Hallow's parish, Ann Arundel county, in 1736, and of the Rev. Thomas Cradock, rector of St. Thomas's parish, Baltimore county, Maryland, in 1745. Full justice has been done to the character of these clergymen, by the Rev. Ethian Allen, in his most interesting and valuable sketches of the Colonial Clergy of Maryland.*

* Church Review, vol. vii. p. 302, and vol. ix. p. 105.

However agreeable to our own feelings, and profitable to our readers, to pause awhile, and introduce them to these worthy men, we are borne onward by the rapid tide of events, and can only direct the curious inquirer to the references at the bottom of the page.

In 1748, when Dr. Thomas Sherlock became Bishop of London, the Maryland clergy were prompt in laying before him the sad condition to which the Church was reduced.

“Your lordship undoubtedly knows [thus the appeal reads] the unhappy difference that subsisted between our late proprietary and Dr. Gibson, your worthy predecessor, concerning the ordination and licenses of the clergy whom he inducted to livings here in his gift as proprietary; the consequence of which has been the presentation of several persons unequal to the sacred function on account of their learning, parts, and scandalous lives; and what adds greatly to the misfortune is, that our late commissary being (in a great measure) sus-

pended by the government from the execution of his office, not only priests made of the lowest of the people have been inducted, but, being under no jurisdiction, they have done what seemed good in their own eyes, to the great scandal and detriment of our holy religion; for from hence the Jesuits stationed amongst us have reaped no small advantage; from hence enthusiasts and schismatics, rambling up and down the province, seeking whom they may seduce, have too much prevailed on the wavering and ignorant; from hence, those that sit in the seat of the scorner have proselyted too many to deism; from hence, many professed members of our Church have degenerated into lukewarmness by disregard to the doctrines of those whose persons they hold in the utmost contempt; and from hence, by the vicious examples and indiscreet behavior of such teachers, too many have been patronized in immoral courses."

Bishop Sherlock felt the delicacy of his posi-

tion, and fully realized the impossibility of pursuing such a course as would give satisfaction to all parties concerned; but as one of the rulers in the Church of God, he knew that it would be wrong to shrink from any responsibility which properly belonged to him; and he therefore readily promised to do every thing in his power to bring these tangled affairs into a well-ordered state.

It would be dishonorable to conceal the lamentable truth, that several of the clergy had brought great discredit upon the Church, by their unholy lives, and the enemies of the Lord had ample cause to blaspheme.

I interrupt the narrative, for a moment, to state, what will appear strange to those who remember that the original settlers of Maryland were Roman Catholics, that the first place of worship for the adherents of the Pope, in Baltimore, was not completed until the year 1744.* The inference is plain, that if the

* Griffith's Annals, 21.

Church of England had been true to herself, with the whole field thus clear before her, the influence of the Protestant religion, at this day, might have been perfectly overpowering.

Unfavorable as circumstances were to the growth of the Church, we find, in 1762, that the number of Episcopalians had so increased in Baltimore, that it became necessary to build a chapel of ease to St. Paul's Church.

In 1763, the legislature, despairing of being able to restrain the irregularities of the unworthy part of the clergy in any other way, passed an act, depriving them of one fourth of their stipends; but when they attempted to go still further, and appoint a tribunal of laymen to try them for their misdemeanors, this measure was defeated by Governor Sharpe. He saw that such a law would be quite inconsistent with the principles of the Church, and therefore refused to sanction it.

His successor, Robert Eden, who came into office six years afterwards, was however arm-

ed with instructions which violated the rights of the clergy in a way which had not been attempted before. They were positively forbidden to meet together to consult about any measure, no matter how important it might be to the welfare of the Church.

The exercise of such outrageous tyranny was bad enough in itself, but it seemed much more aggravating, because at this particular time the clergy of the several colonies, north and south, were beginning to agree upon some united action, for the purpose of importuning the authorities in England to appoint Bishops for the New World.

How thankful should we be to the GREAT HEAD of the Church, that our own branch of the KINGDOM is free from the thralldom of the State !

Chapter Twelfth.

THE OUTBURST OF WAR—GOVERNOR EDEN TAKES HIS DEPARTURE—FORM OF PRAYER FOR THE NEW GOVERNMENT—THE CLERGY SCATTERED—QUAKERS AND METHODISTS FELLOW-SUFFERERS WITH CHURCHMEN—MR. ASBURY'S ARREST—SENSIBLE LETTER FROM JOHN WESLEY TO HIS ASPIRING AGENTS—THE METHODIST PREACHER AND THE SHERIFF—"YOU ARE A STRANGE MAN"—THE WAR CLOSES—CONDITION OF THE CHURCH—TEMPORARY ARRANGEMENTS—STEPS IN THE FIRST REGULAR ORGANIZATION.



WE have now reached that memorable period, when the Revolutionary War began. In 1776, Maryland formed a government of her own, and Governor Eden was requested to leave the country. He was not long in complying with the wishes of the people. And now came the time of the Church's sorest trial. The authorities of Maryland put forth a form of prayer for the new government, and

all who felt themselves bound to consider the King of Great Britain as their sovereign, were of course placed in most painful circumstances.

Many of the clergy of the English Church gave up their parishes, and the churches were closed, or were used for purposes different from those for which they had been built.

Religious societies were also called to suffer. The Quakers, whose principles obliged them to take no part in war, left the province by scores and hundreds. The Methodists, too, who had not then taken the rash and unwarrantable step of cutting themselves off from the communion of the mother Church, shared the odium with which the established religion was visited.

Mr. Asbury (one of Mr. Wesley's *superintendents*, who afterwards assumed the more dignified title of Bishops*) was taken up near

* The following letter from the Rev. John Wesley to Mr. Asbury, will show what *he* thought of this unlawful assumption of authority :

Baltimore, and fined, because he was suspected of loving the English Church too well. He was afterwards released, and spent two years in Delaware, neither meddling with politics, nor exercising his functions as a minister.

The clergy of the Church of England, and

“LONDON, *September 20, 1788.*

“In one point, my dear brother, I am a little afraid both Dr. Coke and you differ from me. I study to be *little*, you study to be *great*: I *creep*, you *strut* along. I found a *school*, you a *college*. Nay, and call it after your own names! Oh, beware! Do not seek to be something! Let me be nothing, and Christ be all in all.

“One instance of this, your greatness, has given me great concern. How can you, how dare you suffer yourself to be called a *Bishop*? I shudder, I start at the very thought! Men may call me a *knave*, or a *fool*, a *rascal*, a *scoundrel*, and I am content; but they shall never, by my consent, call me a *Bishop*!

“For my sake, for God’s sake, for Christ’s sake, put a full end to this! Let the Presbyterians do what they please, but let Methodists know their calling better.

“Thus, my dear Frankey, I have told you all that is in my heart, and let this, when I am no more seen, bear witness how sincerely I am your affectionate friend and brother,

JOHN WESLEY.”

the Methodist preachers who refused to take the oath of allegiance to the United States, were punished with fines and imprisonment. "The conduct of some of them, when brought before the courts, offers a fine picture of patient endurance for conscience' sake.

"When Mr. Chew, a Methodist preacher, was brought before the sheriff of one of the counties of Maryland, he was required to take the oath: he replied that scruples of conscience would not permit him to do so. The sheriff then informed him that he was bound by oath to execute the laws, and if he persisted in his refusal, no alternative was left but to commit him to prison. To this the prisoner answered very mildly, that he by no means wished to be the cause of perjury, and therefore was perfectly resigned to bear the penalty. 'You are a strange man,' said the sheriff; 'I cannot bear to punish you, and therefore my own house shall be your prison.' He accordingly formally committed him to his own house, and

kept him there three months. At the end of that time the sheriff and his wife were both humble Christians, and soon after joined the Methodists.”*

The Maryland legislature became convinced, after some time, that the cause of Independence had nothing to dread from the interference of the Methodists, and their ministers were then suffered to go about and preach where they pleased.

At the close of the Revolutionary War, the Church in Maryland was most sadly reduced, although she was by no means as completely prostrate as in the sister colony of Virginia. Twenty clergymen were left to keep alive the smouldering embers on her altars, and the property which had belonged to her, as the established Church of the province, was not disturbed. Her great want, at this trying period, was an energetic, devoted Bishop, to look after her

* Hawks' History, p. 285.

interests, and to rally her members about the common standard of our holy faith. A *Superintending Committee*, consisting of ten clergymen, was appointed, five of whom were to reside on the eastern, and five on the western shore of the Chesapeake. They were authorized to extend a general supervision over the Churches in their respective districts, to examine candidates for the ministry, and report their proceedings to the annual conventions. There was also a *Standing Committee* of five clergymen and five laymen, on each shore of the Bay, having control of all matters of government and discipline during the recess of the Convention.

In the lives of Bishops Seabury and White, we have had occasion to speak of the earliest meetings which were held by members of the Church, from the different colonies, with a view to united and harmonious action in settling the affairs of Zion upon the best and surest foundations. The first of these conven-

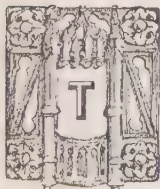
tions met in New York, and the second in Philadelphia. On this last occasion (September, 1785), Maryland was represented by seven delegates.

In June of the next year, and again in October, the General Convention assembled to prosecute the important object of obtaining the consecration of Bishops, at the hands of the English Church; and the testimonials of Doctors Provoost, White, and Griffith, were duly signed. Maryland participated in all these measures, but as we have already traced the various steps in the organization of the Church, in the volumes named above, we shall not go over the same ground here.

In the earlier chapters of this little work, we traced the career of Dr. Claggett until the period of his consecration as Bishop of Maryland, and we are now prepared to follow him in his labors.

Chapter Thirteenth.

TWENTY-FOUR YEARS' WORK CROWDED INTO A SMALL SPACE—THE OLD HOMESTEAD—A LARGE PARISH—FIRST APPEARANCE IN CONVENTION—HUMBLENESS OF MIND—TWO THOUSAND PERSONS CONFIRMED—CHANGE OF VIEWS ABOUT THE LAWFULNESS OF THE AMERICAN REVOLUTION—SEVERE ILLNESS—SOLEMN REFLECTIONS—AN INVALID, BUT NOT DISABLED FROM WORK—ANXIETY TO EXTEND THE CHURCH—EARLY MISSIONARIES IN KENTUCKY—SUCCESSFUL LABORS—AN ARCHDEACON TALKED OF—SAD NEGLECT OF A MOST IMPORTANT FIELD.



THE episcopate of Bishop Claggett covers the space of twenty-four years—a long period, indeed, to be crowded into the few pages which are left us for the purpose.

His place of residence during all this time, was the old family estate at Croom, Prince George's county, where his ancestors had lived and died. In November, 1792 (two months after his consecration as Bishop), he again became rector of St. Paul's parish, in which he

had been born, and continued to hold this position until the close of life. During his rectorship he was instrumental in the erection of a third church within the bounds of his parish, known as Trinity, in Upper Marlborough, the county-seat.

Here, then, we find this venerable man, who had already borne the weight of fifty years, acting as the pastor of three churches, and the Bishop of the Diocese of Maryland; the two offices involving an amount of labor and responsibility which might well have taxed the energies of several clergymen.

Bishop Claggett met the Convention of his diocese in 1793, and delivered an able and appropriate charge to the clergy.

Although his official station had elevated him above his brethren, the unaffected humility and meekness of his character were not at all impaired. A clerical friend with whom he had been on intimate terms, having occasion to write to him after his consecration, began

his letter with the usual form in which Bishops are addressed: "*Right Reverend and dear Sir.*" Bishop Claggett, in reply, begs his correspondent to address him in the same uncere- monious way to which he had been accustomed, and which, to his simple tastes, was far more agreeable. "You may put what you please on the outside of your letters [he play- fully remarks], but in the inside it will give me pain to find any difference in your address. '*Right Rev. Sir,*' and '*I am, Right Rev. Sir,*' make me but a poor compensation for the loss of some other epithets which afforded me more satisfaction, when you honored me with them."

During the first year of his episcopate, the Bishop labored so unceasingly, that he visited all the parishes in his diocese, with the excep- tion of those in two counties, and the whole circuit would have been completed, had not a long and painful sickness obliged him to desist. This being the only occasion which had been

afforded the people of Maryland to be Confirmed, about two thousand received the laying on of hands during this single visitation. A good year's work, indeed!

By this time, the Bishop's early leanings towards the English side of the controversy, which had ended in the successful struggle of the colonies for independence, had given place to a settled conviction that all things had been wisely ordered by Divine Providence, and he did not hesitate to speak of it afterwards, in the presence of his Convention, as a "glorious civil revolution."

As soon as his health was sufficiently restored, he hastened to visit the churches in the two counties, which he had been compelled to neglect during the previous year, and within their limits alone he confirmed nearly six hundred persons.

The months of sickness had not been without their use, since they had taught him the necessity of even still greater diligence in the

performance of his official duties, and of the no less solemn obligation, to prepare himself for his great account. Soon after his recovery, in writing to a valued friend, he feelingly remarks: "You tell me that your thoughts are more and more turned towards the awful subject of death. His visage, at which we are apt to shudder, has been familiar to me also. A long series of painful illness has evinced to me how evanescent all terrestrial enjoyments are. Our bodies must die; life and vegetation must forsake them, but these are forever inherent in the soul. Oh, that the scene of immortality may open upon our souls, and that the dawn of our everlasting day may pour its cheerful beams upon our intellectual eye! I would fain, with you, my dear friend, detach myself from every earthly concern, and lift the whole of my affections quite up to Heaven; for there only is to be found that peace which this poor bubble of a world cannot give, or take away."

But however the soul might long to enter upon its glorious rest, God had more work for His servant, in this world, before his final summons came. Still, from the period of the severe illness to which we have just referred, until the end of life, Bishop Claggett was an invalid, and sometimes for months together he suffered so much from the rheumatism in his right arm, as to be unable to put on his clothes.

One would hardly expect to find a pastor and Bishop, so overburdened with the cares of his own parish and diocese, bestowing much thought upon regions more remote, and yet, so far back as 1797, this devoted man is heard directing the attention of the Convention to the scattered children of the Church, who in the distant settlements of the Union were deprived of the privileges of the sanctuary, and for whose benefit it was so important that something should be done.

In a letter dated April 14th, 1803, addressed

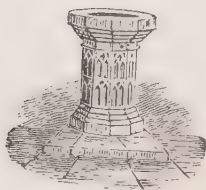
to the Rev. William Duke, the rector of St. Ann's Church, and professor of ancient languages in St. John's College, Annapolis, he thus specifies the particular direction which his missionary efforts had taken :

“I have long earnestly desired to be the humble instrument of spreading the principles of our excellent Church to the westward, and with this view have taken some steps to propagate its doctrines in Kentucky, by sending first the Rev. Mr. Gantt with my commission to found churches there. He failed, and I then gave the same commission to the Rev. S. Keene, Jr., who spent nine months in this mission, and effected great things. He organized several small congregations in that State, and by his preaching and good conduct raised the character of our Church, and converted some of the most influential Presbyterians there to our faith and practice. He also brought over a Methodist preacher, the Rev. Williams Kavanaugh, whom I afterwards ordained, and for

whom I have a high regard. At the time of this gentleman's application for orders, he brought with him letters signed by the most respectable members of our Church in that State, placing themselves in some measure under my Episcopal jurisdiction, and requesting me to supply them with ministers."

According to the old plan of the Church in England, Bishop Claggett wished to send out the Rev. Mr. Duke to Kentucky, as an Arch-deacon, whose duties would have been very similar to those of commissary, an office of which we had occasion to speak before. But this clergyman's long-continued feeble health prevented him from accepting so honorable an appointment, and the few Episcopalians in this promising region of the West were left to die in despondency, waiting for the Church to send ministers to their relief, or, as the only apparent relief from their deplorable condition, to fall into the ranks

of various denominations, who, with fewer advantages in every respect, certainly taught the Apostolic Church a valuable lesson of zeal and devotion.



Chapter Fourteenth.

A NEW PARISH—PLANS PROPOSED, BUT NOT CARRIED OUT—
PRESIDENT ADAMS—REMOVAL OF THE SEAT OF GOVERN-
MENT TO WASHINGTON—BISHOP CLAGGETT ELECTED
CHAPLAIN—MR. LYELL, THE YOUNG METHODIST PREACH-
ER—THE IMPORTANT CONSEQUENCES WHICH FOLLOWED
FROM THEIR ACQUAINTANCE—MR. JEFFERSON BECOMES
PRESIDENT—APPREHENSION OF EVIL—CLERICAL ASSOCI-
ATIONS—PERSONAL APPEARANCE AND MANNERS—AMUS-
ING ANECDOTES—BISHOP MEADE'S EXAMINATION FOR
PRIEST'S ORDERS.



IN 1795, a new parish had been incorporated by the General Assembly of Maryland, in what is now Washington city. A vestry was soon afterwards elected, and a clergyman called, who kept up regular services there for two years, and then abandoned the field. Bishop Claggett felt so much interest in the establishment of the Church at this point, that had his health been better, he would probably have left his old home, and taken charge of the parish himself.

At this time, John Adams, of Massachusetts, was President of the United States, and Congress continued, as usual, to meet at Philadelphia. In the year 1800, the seat of government was removed to Washington, in the District of Columbia, where it has since remained.

The first Congress which sat here, assembled in December of the same year, and Bishop Claggett was elected Chaplain of the Senate. His residence being only eighteen miles off, it was not very difficult for him to make arrangements to discharge the duties of this office.

The Chaplain of the House of Representatives was Thomas Lyell, a young Methodist preacher from Virginia, just entering upon his twenty-sixth year, who had already gained a degree of celebrity as a preacher, to which few have been able to attain. The places of worship where he was expected to officiate, were thronged with admiring hearers, and his

sprightly imagination and ardent temperament, combined with a ready utterance and graceful elocution, rendered his discourses exceedingly attractive even to persons of the most refined tastes.

The chaplains soon became warm friends, and it was agreed between them that they would interchange services in the two houses of Congress, so that only one was required to be in attendance at the same time. In this way Bishop Claggett was enabled to remain at home every other fortnight; and during the periods of his residence at Washington, he did all in his power to advance the interests of the Church, which he found to be no easy task. One result of his position as chaplain was, that he became instrumental in bringing back his young colleague to the Church of his fathers; and the eloquent Methodist preacher was admitted to deacon's orders by him, in 1804. He was shortly after called to the rectorship of Christ Church, New York city, a

position which he held until his death, which occurred forty-four years afterwards.*

Mr. Jefferson entered upon his duties as President of the United States in 1801. The friends of the Christian religion had been fearful that his influence would be secretly exerted to introduce the French system of infidelity, towards which he was thought to be favorably disposed. Bishop Claggett himself was not without apprehension on this subject. The new President, however, paid at least an outward respect to religion, for the Bishop writes from Washington to Dr. Kemp (his successor in the episcopate), February 18, 1801: "He has very constantly attended prayers every morning, and to a course of sermons which I have delivered on Sundays in the Capitol, on the truth of the Christian system."

But time showed that the fears of good men

* For an interesting sketch of Dr. Lyell's life, see Berrian's "Departed Friends," p. 101.

had been too well founded, and within ten years' space, many prominent individuals throughout the land had openly professed themselves to be unbelievers.

Notwithstanding the extreme prostration of his nervous system, which rendered any exertion painful to him, the Bishop continued to discharge his several duties to the best of his ability. As one mode of stemming the torrent of infidelity, and of uniting the clergy of his diocese more closely together, in their common work, he encouraged the organization of associations, which required them to assemble and hold services for several successive days, in some parish which had been previously agreed upon. He was no party man, but was glad to co-operate with any clergyman who was earnest and devoted, and who desired to promote the interests of the Gospel.

We are always curious to know all that we can, concerning the personal appearance and manners of those whose histories we are read-

ing, and this will be a fitting opportunity for saying something, under this head, of Bishop Claggett.

He was tall, and of commanding figure, and in old age, his long snowy hair, and benignant countenance would remind one somewhat of the venerable Bishop Moore of Virginia. His voice was powerful, but harsh and unmanageable, and some curious things happened in consequence of his being unexpectedly heard by those who were not prepared for such a volume of sound, proceeding from a man of so placid a face and quiet bearing.

On a certain occasion, in a country church, the clergyman in the desk who was conducting service, paused for a moment, while the Bishop pronounced the absolution. The sound of his loud stentorian voice was so startling, that a wag present sprang from his knees, supposing, as he afterwards said, that the Bishop had knocked the clergyman down for his bad reading, and had taken his place !

When the Bishop went to Alexandria, to consecrate St. Paul's Church, he put on his robes and mitre* at a house some distance off, and walked to the door of the church, followed by a great crowd of boys and others, who were struck with admiration at his gigantic stature, which his official dress rendered the more conspicuous.

As he entered the portals of the sanctuary, attended by the clergy and the wardens and vestry, reciting the twenty-fourth Psalm responsively, many of the congregation who were quietly seated within were taken by surprise ; and one young lady, of weak nerves and excitable temperament, became so much alarmed that she was carried out in convulsions.

The present Bishop Meade of Virginia, who was ordained priest by Bishop Claggett, in 1811, thus pleasantly refers to the preparatory examination which he was obliged to undergo :

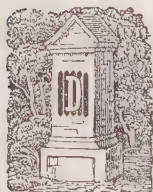
* This mitre is still preserved.

“Besides a number of hard questions in the metaphysics of divinity, which I was by no means well prepared to answer, but which the Bishop kindly answered for me, he requested that I would, in compliance with an old English canon, which had been, I think, incorporated somewhere into our requisitions, give him an account of my faith in the Latin tongue. Although I was pretty well versed in the Latin language, yet, being unused to speak it, I begged him to excuse me. He then said I could take pen and paper, and write it down in his presence; but he was kind enough to excuse me from that also, and determined to ordain me with all my deficiencies, very much as some other Bishops do in this day.”*

* Old Churches of Virginia, vol. i. p. 35.

Chapter Fifteenth.

BISHOP CLAGGETT'S ATTENDANCE AT GENERAL CONVENTIONS—ASSISTS AT THE CONSECRATION OF FOUR BISHOPS—BODILY INFIRMITIES—APPLIES FOR AN ASSISTANT—UNHAPPY DIFFICULTIES—DR. KEMP'S ELECTION—FIERCE OPPOSITION—DR. KEMP'S CONSECRATION—"THE EVANGELICAL EPISCOPAL CHURCH"—THE END OF THIS SCHISM—ENEMIES AFTERWARDS BECOME FRIENDS.



R. CLAGGETT was present in the House of Bishops, at all the meetings of the General Convention, from the time of his consecration until his death, except those of 1811 and 1814. The Convention of 1811 was held in New Haven, and the venerable man, whose anxiety to do his duty far exceeded his strength, had accomplished a part of the journey thither, when severe indisposition obliged him to return home. In 1814, his advancing years and multiplied infirmities rendered it imprudent for him to venture abroad.

Bishop White and Bishop Claggett were the only two Bishops who attended the General Convention of 1808, and it is believed that their doctrinal views were generally harmonious. But even had they differed about any question, they were both too kind and gentle in their nature to allow the least unpleasant feeling to arise. The best interests of the Church was the great object which each most zealously endeavored to promote.

Bishop Claggett assisted at the consecration of four Bishops, viz.: Dr. Robert Smith, of South Carolina, Bishops Bass and Parker, of Massachusetts, and Bishop Benjamin Moore, of New York.

In 1811, being warned by the infirmities of age, and the sufferings occasioned by a painful disease, the Bishop applied to his Convention to elect an assistant, who might relieve him of a part of his official duties. He thus feelingly alludes to the subject, in his annual address: "Having devoted myself to the ser-

vice of God in the Christian ministry for forty years and upwards, and having sat in the episcopal chair for nearly twenty of these years, *I cannot, I will not* desert the interests of the Church of Maryland. Neither the laws of God, nor of the Church, nor my own wishes, permit this. It is therefore my determination that all the powers of body and mind with which it shall please God to bless me, shall be exerted in the discharge of the pastoral duties to the end of my days. But the infirmities of age, and the violent paroxysms of my painful disorder, sometimes render me unable to take long journeys to the distant parts of this large diocese. Thus circumstanced, and the concerns of our dear Church being paramount with me to every other consideration, I apprehend it to be my duty to hold up to your view the propriety of choosing some qualified clergyman, who, when consecrated, may assist me in discharging the functions of the episcopate."

At this period, our Church had adopted no canon, by which an assistant Bishop might be chosen, to relieve one who was sinking under age or infirmity.

It is true that in 1801, when Bishop Benjamin Moore, of New York, found his health inadequate to the task of attending to the spiritual wants of that extensive diocese, the General Convention had sanctioned the appointment of an assistant, in the person of Dr. John Henry Hobart. Still, so far as any general rule was concerned, the case stood precisely as we have stated it before.

Bishop Claggett's application was felt to be a most reasonable one, but as there were various difficulties in the way, the question as to the mode of granting this relief was postponed for future consideration. Party spirit in the Church ran high, and the bitterness which such an unhappy state of things is calculated to produce, gave great pain to all who loved and labored for peace. So excited was the

state of feeling in regard to the important question, *who* should be the assistant Bishop, that the moderate men on both sides agreed that it was not best to attempt an election at the Convention of 1813, and again the subject was postponed.

In 1814, when all other business before the Convention had been duly attended to, it was resolved to go into the election, and after one ballot, the Rev. James Kemp, D.D., one of the oldest and most respectable clergymen of the diocese, was chosen by a constitutional majority.

Had all the Maryland clergymen been present (as letters from the absentees afterwards showed), he would have been voted for by twenty-two out of thirty of them.

Every effort was now made by the opponents of Dr. Kemp to prevent his consecration, and a protest against it was signed by six clergymen and seventeen laymen.

This protest was most carefully examined by

Bishops White, Hobart, and Moore of Virginia (it could not possibly have fallen into the hands of more conscientious men), who finally concluded that there was no sufficient reason why the consecration of Dr. Kemp should be delayed. He was accordingly elevated to the rank of Bishop, in Christ Church, New Brunswick, N. J., September 1st, 1814.

And now the spirit of opposition assumed a more daring shape. Seven or eight of the clergy, led on by the Rev. Daniel Dashiell, rector of St. Peter's Church, Baltimore, determined to withdraw from the communion of the Church, and set up a schismatical society, to be called "The Evangelical Episcopal Church."

Their first object was to get one of their number consecrated Bishop, and a fulsome and flattering letter was accordingly sent to the venerable Bishop Provoost, of New York, urging him to set apart the Rev. Mr. Dashiell for this office.

This extraordinary communication found him on the bed of sickness. He never answered the wicked proposition, but had he done so, there is no doubt that he would have expressed the utmost indignation and abhorrence at such an idea.

The next step was still more bold and unblushing, for these promoters of schism made application to Bishop Claggett himself. They accompanied their request with the declaration, "We hereby solemnly, as in the presence of God, assure you that we will never receive Dr. Kemp as our Bishop. This is our unalterable determination."

I need hardly say, that the good old man refused to comply with their request.

Very few of the clergy remained with Mr. Dashiell to the last. "The Rev. Mr. Handy, the Rev. Alfred Dashiell, and the Rev. William Gibson were all. Of the first of these, we know nothing save that he was a young deacon; the second was the son of the individ-

ual whose melancholy story we are relating ; and the third had been suspended from the ministry for intemperance.

“These three were all degraded by Bishop Kemp upon their renunciation of the ministry of the Church, Mr. Dashiell himself removed from Maryland to a distant part of the United States, and thus ended this schism.”*

It is but justice to the memory of some of those who protested against the consecration of Bishop Kemp to say, that they afterwards became his warm and devoted friends.

* Dr. Hawks' Hist. of the Church in Maryland, p. 422.

A fuller account of Mr. Dashiell will be found in the life of Bishop Henshaw.



Chapter Sixteenth.

VISIT TO BISHOP CLAGGETT—A NATURAL DIVISION OF THE FIELD OF LABOR—THE FORTUNES OF WAR—THE ASSISTANT BISHOP ALWAYS PROMPT TO RENDER HELP—LAST TWO YEARS OF LIFE—DYING ON THE FIELD—A GOOD OLD AGE—BURIAL—DESTRUCTION OF THE FAMILY MANSION—CURIOUS STATISTICAL STATEMENT—PRESENT CONDITION OF THE CHURCH IN MARYLAND—BISHOP CLAGGETT'S CHARACTER—HOW WISE OUR FATHERS WERE ABOUT MINOR DIFFERENCES—A GOOD RULE, AND ONE WHICH MAKES FOR PEACE.



IN his return from New Jersey (where he had gone to receive consecration), Dr. Kemp stopped at Croom to visit Bishop Claggett, who gave him a warm reception, and assigned to him the Eastern shore of Maryland for his superintendence.

Their intercourse, ever after, both official and personal, was cordial and pleasant.

The division of the field of labor, proposed

by Bishop Claggett, was very convenient, and one which seemed to have been marked out by the hand of nature.

Maryland is so equally divided by the waters of Chesapeake Bay, as to present the appearance of two sister States, separated, indeed, and yet bound together by a common bond.

During the last war with Great Britain, Bishop Claggett was seriously interrupted in his visitations, by the local position of his diocese. The sails of the enemy's ships often appeared on the waters of the Chesapeake, and more than once their soldiers landed and set fire to a town, and carried off a clergyman as prisoner. It was bad enough, when, during the war of the revolution, they seized the bells of old St. Michael's, Charleston,* and transported them to London; but it would have been still more awkward, had they seized the Bishop of Maryland, and extended his visitation to foreign parts!

* See Life of Bishop Dehon.

Although the Eastern shore was considered as Bishop Kemp's peculiar jurisdiction, he always held himself in readiness to go to the relief of the venerable diocesan, whenever his help was needed.

Bishop Claggett lived less than two years after the consecration of his coadjutor, but he continued until the very last faithfully to discharge the duties of his office. He was on a visitation to St. James' parish, Anne Arundel, and earnestly proclaiming his message from God, when he was seized with that fatal illness which soon put an end to his long and useful life. Even in the wanderings of delirium, his mind was occupied with the affairs of the Church, and his dying words related to her welfare.

He expired at his own house, at Croom, on the second of August, 1816, in the seventy-third year of his age.

The diocese of Maryland, in which he had faithfully labored for nearly half a century,

and whose mild and affectionate Bishop he had been for twenty-four years, greatly lamented his departure.

His remains were interred at Croom, in a family burying-ground, consecrated by himself. The house in which the Bishop lived, and which was built under his direction, in 1792, was burned down in the spring of 1857, when many of his valuable papers were destroyed.

It is somewhat remarkable that the forty clergymen belonging to the diocese of Maryland at the time of Bishop Claggett's election, had dwindled down before his death to thirty, and yet during his episcopate he had admitted forty-one to Deacon's orders, and five others to the Priesthood. Twenty-five had died, and only six were left who were living at the time of his election.

The removals which produced such a decrease were owing to several causes, but chiefly to the neglect of the laity in providing for

their support, and to the sweeping march of infidelity. Meanwhile, in spite of every difficulty, nineteen new parishes had been organized, and a foundation laid, on which those who came after might securely build.

Maryland now numbers a hundred and thirty parishes, and one hundred and fifty clergymen.

Dr. Hawks, in his valuable history, thus happily sketches the character of the venerable prelate, whose life we have now recorded:

“Bishop Claggett lived in trying times. After the war of the revolution, when it became necessary to model anew the polity of the Church, and when it had many prejudices to encounter, he bore his part faithfully and well. Without being a bigot, he valued as they deserved, the doctrines, liturgy, and order of the Church. He was a well-informed Episcopalian, and therefore yielded nothing on the subject of the ministry that it became him to retain: he opposed the spirit of innova-

tion that surrounded him, and defended evangelical doctrines, during a period peculiarly favorable to the spread of error and delusion by ignorant teachers.

“His manner in the pulpit was impressive and commanding: his sermons held forth Christ as the only Saviour. Very well read in ecclesiastical history, and in the best divines of the Church of England, he had an unusually retentive memory, and was therefore always ready. Dignified, yet courteous, he was affectionate and friendly towards his clergy, and, with the melancholy exception of the case of Mr. Dashiell and his adherents, he received from them every mark of respect and esteem. He was very much beloved by his own parishioners, and well deserved it, for he was an affectionate and faithful rector.

“The greatest weakness of the Bishop, as some have thought, arose from his sometimes permitting a spirit of conciliation to degenerate into a want of firmness and decision ;

but if such were the case, of which we are by no means certain, it was an infirmity so amiable, that in the multitude of his good qualities, we may well consent to bury it out of sight."

In our days, when the harmony of the Church is sometimes disturbed by important questions concerning ritual observances, it is pleasant to look back, and notice how little our fathers were alarmed by differences of practice in things which so little concern the essentials of religion. Thus, although Bishop Claggett would now be regarded as a low-Churchman in many of his doctrinal views, he always wore the mitre in performing episcopal functions, and appeared in his lawn sleeves, when preaching on ordinary occasions in his own parish. It was his custom to pronounce the absolution, even when unrobed, and sitting in his pew, a priest or deacon officiating at the desk. He also consecrated burial grounds, according to the English custom.

And why should differences of opinion in regard to such points as these, agitate the minds of Churchmen? If they believe the articles of the Christian faith, as contained in the Apostles' Creed, and hold fast to the Prayer-Book, it is all that should be required. The wisest and best men in every age of the Church's history have acted upon this broad and comprehensive rule: "IN ESSENTIALS, UNITY; IN NON-ESSENTIALS, LIBERTY; IN ALL THINGS, CHARITY."



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CHARLIE HOPE,

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BISHOP OF SOUTH CAROLINA.

BY REV. JOHN N. NORTON, A.M.,
Rector of Ascension Church, Frankfort, Ky.

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